

The Bombay Guardian.

VOL. XV.—NEW SERIES.

SATURDAY, JANUARY 29, 1870.

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WEEKLY REVIEW.

—The *Indian Economist* writes earnestly and forcibly regarding the 500,000 who have perished by famine in Rajpootana, asking if there is to be no inquest?

—Another article from the same, on the Disendowment of the Temples, we have placed among our selections. We are very thankful that our contemporary is drawing public attention to this matter. On one point his memory has failed him. What we advocated was not the resumption of the endowments by the State, but their appropriation to some other object the utility of which would be recognized, and we suggested vernacular education.

—The *Great Eastern* which has just arrived in our harbour, is hardly yet in her teens, having been launched in January, 1858. As her name intimates, she was built for voyages to this part of the world, yet she now for the first time has doubled the Cape of Good Hope. At the time she was launched no one had any idea of the grand purpose which she is now made to subserve. A million of pounds was sunk in her, all the money invested by the original shareholders. She is 680 feet in length, has eight engines working up to 11,500 horse power, and weighs when fully laden, 30,000 tons. It is said she is likely to remain here a fortnight.

WE are happy to mention the return of the Rev. Mr. Shoobred, of the Rajpootana Mission, from Europe. He is accompanied by Mrs. Shoobred and Mrs. Robb and by three new missionaries. We congratulate the Mission on this accession to their force.

WE have been favored with a copy of the Report of the United Pres. Rajpootana Mission for last year. At Beawr and Nusseerabad there are two missionaries each, and at Ajmere and Todgarh one each; but reinforcements are expected from home. There are 12 communicants at Beawr; altogether, 24. There are about 1,500 children in the schools. The last has been in many respects a year of trial to the mission, by reason of death, relapse of convicts and the terrible famine that has been raging. It does not appear that this last sore visitation of Providence has had the effect of leading the sufferers to feel their need of a divine Saviour, Christ the Lord. "As in the spiritual world, so in the natural, there has been a long withholding of the showers of Heaven. After long and weary watching, and after hope deferred had often made the heart sick, the rains at last came in abundance, and watered and fertilized the parched earth; but the showers of grace are still restrained; and we are summoned to more earnest Elijah-like wrestling, that at last the little cloud may be seen to arise, and we may hear the sound of abun-

dance of rain." Many of the particulars mentioned in this Report have been already referred to in our columns. We have marked others for selection.

THE following are extracts from a letter with which we have been favored, from the Rev. Nanyen Sheshadri, Free Church Rural Mission, Jaulna, Jan. 21:

"We have made a very good beginning this year; observed 'The Universal Prayer Week' better than in any previous year. We had even at this station two meetings, the one in English, and the other in Marathi. At the former meeting we were too glad to get our dear friend Col. — to preside at it with the missionary alternately. About twenty used to meet every day, and I believe at the close of the meeting we all felt that it was good that we had met together.

"Our afternoon meetings were for the benefit of our converts. Our number varied from twenty to forty, and the number of persons that took part in the religious services, varied from six to thirteen. Both times we tried to keep as much as we could to the programme of subjects indicated in the Evangelical Alliance Circular.

"You will be gratified to hear that we were not unheeded of the suggestions of the great Historian of the Reformation, and I think the prayers offered with reference to the great Ecumenical Council now meeting in Rome, were offered in the spirit so judiciously and piously pointed out by Dr. D'Aubigné. We met on every Wednesday in the month of December beginning with the memorable eighth. We tried to keep before us the great characteristics of the Papacy as set forth in the word of God itself, for instance, such passages as these: Dan. vii. 8, 20, 21, ii. Thess. ii. 3-12, i. Tim. 1-5.

"You will be gratified to learn that during the year 1869 we were permitted to put thousands of tracts into circulation. Large numbers of them were sent to the great annual Fairs held in this part of the country, and our Christian friends assure me that hundreds upon hundreds most patiently listened to the truths these little messengers contain. Our colporteurs tell me that our neatly got up little 32 mo. tracts find a ready sale. Tracts like *Atmaram Punt*, *Caste* and others are much liked. I am told that at the last Fair at Deulgaum the tract on *Caste* was read from beginning to end, and a large number of people listened to it most patiently and attentively.

"Last Saturday evening we had the pleasure to welcome amongst us our excellent friend Dr. Wilson. With great difficulty I prevailed on him to stay amongst us to the close of last Tuesday. His flying visit (though literally flying) has greatly refreshed our spirits. On last Monday he very patiently examined our small anglo-vernacular school, and on the Tuesday following presided at the annual exhibition and distributed the prizes, and at the close delivered a very interesting address contrasting the state of things at his first visit 1831 with that of the present. On the whole the dear doctor expressed himself as 'greatly gratified' with all he had witnessed.

"I have again been suffering from cold and fever for nearly eight or ten days, but I am thankful to say I am all right again."

THE *Church Review* quoted in the *Indian Church Review* strips the mask from Protestantism and exposes it in all its hideousness:

"Persecution is a necessary phase of Protestantism. When it has manifested itself in Ca-

tholic countries it has been an exhibition of Protestant exclusiveness, contrary to the very principles of the system; and thus, in its way, the Syllabus of Pius IX. is as Protestant an effusion as our Thirty-nine Articles. The essential system of Protestantism is the setting up of the 'I myself as the rule for everyone else.' I think this, therefore, what you think must be wrong. I like apples, and you like onions—*anathema maranatha* to you! If you will not eat apples, I will take care that no onions come in your way. I worship an ideal of ugliness, therefore I shall prevent you from introducing decorations and objects of beauty into your worship! The Inquisitors of Spain were the first Protestants; the Privy Councillors, let us hope, are the last."

If you ask for proof, what more could you wish than this: Mr. Mackonochie is requested, if he wishes to perform mass, not to do it in the Church of England. He is as free to perform it as the Archbishop of Westminster is, only not in somebody else's house and at the expense of people that abhor it. This is of course persecution, marvelously like that of the Inquisitors of Spain.

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IS THERE A SABBATH?

WE clip the following from the *Bombay Gazette*:

"All India will sympathise, we are sure, with the agonies which the *Bombay Guardian* suffered on learning that 'the Viceroy was to leave Calcutta early last Sunday morning by train for Benares.'"

In our Epitome of last week was a line that the Viceroy was leaving Calcutta on Sunday, and it was prefaced by the words "We are sorry." *Voilà tout*. We are somewhat curious to know what was the process of thought in the mind of our contemporary when he substituted for this expression the announcement that the *Guardian* was in "agonies." If the expression of regret had been for something else, for some mishap that had happened to somebody, our contemporary would never have thought of putting it in this exaggerated form. Perhaps we shall not err if we draw the inference that his feelings are even more strongly arrayed against, than ours are for, that conception of the Sabbath which we had in mind when we made the remark that has so displeased him. We fancy there are many in these days, many even who are very far from wishing to make light of the Scriptures, who doubt the propriety of insisting upon a strict observance of the Lord's day, and we accordingly avail ourselves of the occasion given to state what our conception of the Sabbath is.

First, let us remark that there is a Sabbath, a seventh day of cessation from secular work. The *Bombay Gazette* appears six days of the week and not on the seventh. Almost all the offices in the Fort are closed on that day. All Government offices are

closed. And there are Government orders prohibiting the carrying on of work, in Government service, on this day. There is such an institution, known to all the countries of the world that are under Christian or nominally Christian Governments. It is one of the most remarkable facts in human affairs: it is unique, there is nothing like it. Whence came the institution? Is it of man or of God?

We find the record of the institution in the very fore-front of Revelation. It follows immediately upon the creation of man. It is connected, by the solemn declaration of God himself, with the six days' creation. We have nothing in the world more antique than this; sin itself came afterwards. Thus it is evident that the Sabbath was for man. It was given to the Jews 2,500 years afterwards, and was given not in commemoration of anything in their history, but expressly in commemoration of the world's genesis. There were certain details of observance in the laws given to them regarding it, that were distinctively Jewish, but the institution itself was anything but Jewish.

The English days of the week have come to us from a period when the mythology of ancient Scandinavia was the religion of the North of Europe; when the Sun and Moon, the divinities Tiesco, Odin, Thor, Freya and Saeter or Saturn were worshipped, and their names given to the planets. And what do we find in India but a corresponding grouping of the days into seven, with names referring to the Sun and Moon, with Mungal, Booddh, Brahuspati, Shookra and Shuni, names of Hindoo deities and Hindoo planets. Now it is evident that this division of the days into seven with names given in honor of deities that were worshipped thousands of years ago, and many of which ceased to be worshipped when Christianity was promulgated, is not traceable to the spread of Christianity. It is of a far higher antiquity. It is equally evident that the Gentile nations of antiquity did not go to the Jews for it. The perfect correspondence between the Scandinavian names and those of India point to the period of Arian ascendancy, when the Indo-Germanic races were yet one. We have thus a very strong corroboration and a very remarkable illustration of the statement of the Bible, that the Sabbath was from the beginning, and was for MAN. Let it be observed, that the place of honor both in the Teutonic and in the Indian Pantheon, in these name-records, is given to the Sun. The Marathi for Sunday, is Aditwar, the day consecrated to Aditya, the sun-deity.

But the question that has chief interest for most of us, is, what recognition has the Bible in the New Testament?

In the days of our Lord there was a Pharisaical observance of the Sabbath that met with his express condemnation. He condemned it as not being according to the requirement of their own law; as grounded on a misapprehension of that law. They were not blamable for any thing that was truly accordant with their law. They made a righteousness of keeping it with a strictness that invaded the claims of other obligations. The Jewish law never intended that they should make light of the obligations of mercy and justice, or that they should honor God by excessive observance of one law, to the disregard of others. Men were not to unfit themselves for the discharge of their ordinary obligation, by their keeping of the

Sabbath. There is nothing in the New Testament about the abrogation of the seventh day of sacred rest. A change was made to the day on which our Lord rose from the dead, which received the name of Lord's day. Both the Jewish Sabbath and this Lord's day were observed by the primitive church, and the apostolic references to the Sabbath as optional were to the former. But the transfer was gradually and effectually made. The command in the decalogue specifies no day; six days shalt thou labor, the seventh is the Rest of the Lord thy God.

The grand, obvious intent of the seventh day of rest after six days of secular occupation, is to remind men of God and his claims. In this respect it is impossible to over-estimate its importance. We should like to ask our contemporary if, in his opinion, men think too much of God and of his claims. He will hardly say that they do. The inevitable tendency of uninterrupted secular labor, or of such labor relieved only by what is called pleasure, is to lead men to forget their obligation to seek and serve God, to forget that this is a time of probation, and that we have to prepare for another world. The Sabbath was intended to counteract this. It was also intended to teach men the importance of faith; they are to cease from the struggle for their daily food, and remember that man does not live by bread alone. So far from believing that the Sabbath has been abrogated, we believe that it has been richer in blessing to mankind in the last 300 years than it ever was before, and that myriads of redeemed beings are indebted to it for their first deep religious impression. And we are strongly persuaded that much of the irreligion and skepticism so unhappily manifest in our days, is due to the prevalent laxity in the observance of this day.

A special responsibility attaches to the public actions of public men. If the Governor-General makes no difference between this and other days, in his removal from place to place, he as it were recommends all other officers of Government to make no such distinction. The tendency of it is to do away with the Sabbath, so far as the public is concerned.

Some of our Christian brethren think that it is not in accordance with the spirit of the New Testament to attach special sanctity to time or place. All our time belongs to the Lord and we should be in spirit not on the Lord's day merely but on every day. Yes, but there is a Lord's day. The law of secular labor exists, and the law of the Sabbath is indissolubly connected with it. In the grand work of making holy all our time, the sanctification of the Sabbath will be found of sovereign value. When the millennium comes we shall have a perpetual Sabbath, but the millennium is not yet.

THE "SPECTATOR'S" CONFESSION OF FAITH.

THE *Spectator* delivers the following judgment regarding Dr. Temple, the new Bishop of Exeter: "Churchmen have at last got a bishop to be proud of, a man who is as much better a Christian than ordinary Christians as he is a much abler man than ordinary Englishmen." It is rather startling to find a leading secular paper coming forward to notify all ordinary English Christians that a

certain individual is an incomparably better Christian than any of them. If we could only be sure of the *Spectator's* infallibility, with what delight would we listen to his decision; for it is a matter of immense importance to us all, to know positively where to look for the best contemporary embodiment of the spirit of Christianity. We do not remember that the apostles ventured upon such a verdict as this. One of them thought it was better not to judge before the time. To know how much value to assign to the *Spectator's* 'pronouncement,' it may be well to note what he says immediately afterwards regarding the Scriptures. He is commending a Mr. Clark, a fellow of Trinity College and an editor of *Shakespeare*, for having announced to the Bishop of Ely his wish "to relinquish the position of a clergyman and resume that of a layman, on the ground that he has ceased to believe all the canonical Scriptures of the Old and New Testament in the natural sense of those words." Mr. Clark has done well; if he had not done this he would have been an impostor. The *Spectator* then adds: "Mr. Clark believes, as we do, that the Scriptures contain plenty of errors scientific, historical, and moral, and for one who believes this,—and almost all our clergy believe it as regards scientific and historical errors,—to say he 'believes all the canonical Scriptures' is a deceptive form." Here again we would like to know how far we may rely upon the *Spectator's* ability to judge the secrets of the heart. 'Almost all our clergy' believe that the Bible contains scientific and historical errors, while they declare that they believe very differently. At all events, we may accept what the writer says about himself and his co-editors. They believe that the Bible contains a plenty of errors scientific, historical and moral; that is, they disbelieve a great deal that is in the Bible, not only of a scientific and historical but moral character. They oblige us by telling us in this same issue (of January 1, 1870) something more of their religious convictions, and we accept it with thankfulness as a help towards determining how far their sentences regarding Christian character are to be received:

"The enthronement of the Bishop (Dr. Temple) in Exeter Cathedral took place on Wednesday last, when Dr. Temple preached a sermon which we might fairly describe by saying that it dwelt with great force and vividness on the only articles of belief to which the present editors have ever seen their way clearly amidst the great confusion of theological tongues. He spoke of two spheres of revelation, as one natural and the other spiritual,—the revelation of scientific laws through the intellect, and the revelation of a spiritual truth through the conscience. On this occasion, he put aside the natural, to dwell solely on the spiritual revelation. He insisted that the most striking proof that man is made in the image of God, is to be found in the conscience which enables us to discriminate absolutely between right and wrong, and that with a certainty which we know to be independent of place or time, and to be as applicable to us if we were at the other end of a universe of which we knew so little, as here. He maintained the consistency of this doctrine with the gradual education of the conscience through the promise that those who obey what light they have shall have a fuller revelation. He regarded the conscience, however, as only the gateway of the spirit, the channel of communication with the highest; and in the Bible we find a new revelation founded on conscience, but rising infinitely above mere morality, speaking of God, and filling us with an irresistible impression of real contact with him. (What the Bible is to the conscience, that part of it which reveals Christ is to the Bible. 'He first taught'—really meant by self-surrender of the soul.—He first taught us what is

true humility.—He, who being in the form of God, took upon Him the form of a servant, and was made in our likeness in order that he might set forth this truth to us.' In the most touching and simple terms, Dr. Temple dwelt on the power of our Lord's passion as the one spiritual spell which has power to transform life, and finished by declaring that to it he looked to make the Church one 'in spite of every thing that may tend to tear us apart.' It was a singularly simple, noble, and impressive confession of faith by one with more than ordinary intensity of faith."

We have no doubt that there was much that was exceedingly good in Dr. Temple's sermon. But is there not reason to suspect that the *Spectator* when it pronounces that the Church of England has at least a bishop of whom it can boast, and that the piety of ordinary English Christians is immeasurably surpassed by that of the new bishop, has been slightly biased by the fact that there is such a singular harmony between Dr. Temple's views and its own? We are all of us too ready to judge of others by our own standard, and are perhaps particularly liable to it when we have doubts about the inspired standard.

We should like to say a word or two with regard to Dr. Temple's estimate of the conscience in man. "The most striking proof that man is made in the image of God, is to be found in the conscience which enables us to discriminate absolutely between right and wrong, and with a certainty which we know to be independent of time and place." The Bible does not tell us that man is made in the image of God; but that he *was* made in it, and ceased to be in it when he fell. Christ tells the Jews that they are in a very different image (John viii. 34-7) and, in common with all others, need to be born again. And the object of this regeneration is said to be that we may regain the image of God. "Ye have put off the old man and put on the new, which is renewed in knowledge, (created in righteousness and true holiness, Eph. iv. 24) after the image of him that created him," (Col. iii. 10). Dr. Temple is speaking of the natural conscience, that which a man has before he knows any thing about the Bible. What he says about it seems to correspond with what Dr. Newman has said about it: "I have always contended that obedience even to an erring conscience was the way to get light." Dr. Newman obeyed his erring conscience and it led him out of the darkness of Protestantism into the light of the Roman Catholic church. "The time cometh" said our Lord to his disciples, 'that whosoever killeth you will think that he doeth God service. Herod obeyed an erring conscience when, for the sake of his oath, he caused John the Baptist, to be beheaded. Almost all the horrors of the Inquisition were perpetrated by those who went about it conscientiously; we do not find that they ended by adopting the faith of their victims.

The Bible tells us that the heart is deceitful above all things; and the most cursory glance at human society is sufficient to show the truth of this. All over the world we find men, in obedience to conscience, doing things diametrically opposed to each other. We doubt if it be possible to name a single crime the perpetration of which men have not, somewhere, sometime, regarded as sacredly obligatory upon them. The conscience, like all the other elements of man's character, has participated in the corruption entailed by his fall. As for the

idea that there was something left in man sufficient of itself to effect his restoration, his regeneration, or even to bring him to the Bible, to Christ, it does not harmonize with the statements of God's word. The word of God has to be sent to men, and the Spirit of God must accompany it.

We readily admit the inestimable value of a quick sense of obligation, as we admit that of energy, earnestness, perseverance, and many other qualities; but these are not able to pilot the human barque into port. Let there be a wrong standard of duty, and these will only help to drive the barque in the opposite direction of safety. When a man finds his conscience saying to him, You are a fool, you are a sinner, you are prone to evil, you can only destroy yourself and others by obedience to your own wisdom, you need a revelation from God, a divine Saviour, a divine Sanctifier, when a man finds his conscience speaking in this style; he may know that a ray from heaven has reached it, and he may fearlessly hasten to act upon its suggestion.

THE SECOND ADVENT.—I.

IN our examination of the Scripture testimony regarding the second coming of Christ, we shall consider: The truth of it; the manner of it; the object of it; the need of it; the signs of it; the time of it; our duty in view of it.

This same Jesus who is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 1. 11.

The Jesus whom they saw ascend into heaven, was that august and wondrous and yet most friendly being whose humble associates they had been for three years; with whom they had had such delightful converse, whose presence and guidance had been replete with so manifold blessings to them. They were now to return without him to Jerusalem; he is ascending to his Father and to their Father, far above all principality and power and might and dominion and every name that is named; they return alone to Jerusalem, but it is to engage in prayer to Him who has so gloriously acknowledged and so highly exalted their Friend and Leader and Redeemer, and to find themselves clothed with a confidence and a power at the throne of grace that they had never dreamed of before. For all the power of the risen Saviour is their power; his boundless influence on high is theirs; in welcoming and exalting him, heaven is taking them to its bosom, and saying in a voice that all the universe must hear, These are the people whom he left us to seek, the lost sheep whom he died to recover, and for his sake we stand ready to pour upon them all our benisons, to compass them with the very love we have for him. Yes, it is the privilege of the suppliant disciples who gather together in that upper chamber at Jerusalem, to hear such a voice from the excellent Majesty. Their spirits seem to ascend with the ascending Saviour and to have the same liberty of access to the highest heaven that Christ has. The old curtains of time and sense that made their earthly habitation seem the whole of creation, are drawn aside, and their spirits have the freedom of an immensity never before apprehended. Rapidly the emancipation goes on in their minds; they understand that they have passed out from

under the old covenant to a new and far more glorious one; the Scriptures speak a new language to them; they realize that they are new creatures in Christ, and joint-heirs with him. Still they long for the promised Spirit who shall guide them into all truth, and clear up the remaining mysteries, and enable them to realize the spiritual presence of Christ, and to appropriate the riches of his grace, and to be strong in the Lord and in the power of his might. Well, Pentecost soon comes, and with it comes the Divine Spirit, the Holy Ghost, God the Sanctifier, to reveal his glorious power in their hearts and raise them to the level of the exalted functions assigned them by Christ.

We now return to the Mount of Olives, the neighbourhood of Bethany, and to the consideration of the words addressed to the awe-stricken disciples by the two men in white apparel. Probably these were the two men in shining garments, already mentioned by Luke as having appeared to the women at the sepulchre, one of whom was referred to by Matthew and designated an angel. These were angelic beings in a human form. It was the immaturity and imperfection of their faith that made it necessary that the awe-smitten hearts of the disciples should be sustained by this encouraging message from the skies. And let us carefully observe the tenor of the communication made to them. This same Jesus, your friend, now taken from you in body and disappearing in the heavens, shall so come in like manner as ye have seen him go into heaven; he shall come visibly and personally from heaven, as now he has accended visibly and personally. The reference was to that which they had seen with their bodily eyes; to Jesus in a human form; and the announcement is to the effect that he will come again in that form. The words are not: 'Ye shall see him come as ye have seen him go'; but simply he shall come so as ye have seen him go. Christ when about to be delivered into the hands of his enemies, had comforted his disciples with the promise of the advent of the Spirit who should take of his and show to them, and by virtue of whose gracious influence they should be in intimate communication with him and would see him when the world could not see him. This seeing of Christ refers to the ability which they should enjoy of apprehending him spiritually; just as, in the same chapter (John xiv.) he speaks of their seeing the Father. But the words of the angels have a different purport and are most explicit. While the eleven are yet gazing up into the heavens, and just when Jesus is disappearing from their bodily eyes, they are told that he will *so come in like manner as they have seen him ascend*. The heavenly messengers might have spoken of the comfort which the disciples would experience in the outpouring of the Spirit, of the clear revelation that should then be made of Christ to their spirits, of his spiritual presence with them through all their days to come, of the mighty power that he should exert through them; but this was not the scope of the embassy on which they had been despatched. They spoke of a return of Jesus that should correspond with his ascension; a return of the human-divine Jesus; a visible descent. We have then the simple fact of the return announced, the bare fact of a future visible advent; by whom, when, where to be witnessed, of this they say nothing.

WHAT IS TRUTH?

My meat is to do the will of him that sent me and to finish his work. (John iv. 34). Our Lord here lets us into the secret of his inner life, and at the same time shows us what his grace becomes in us, when it is triumphant. That satisfied him which satisfied God. This was his conception of life, to please God; to do always those things that please God. When food came to him by the will of God, he ate it thankfully; where some prior will of God was to be fulfilled, he could not eat, meat became poison. When about to eat, let us ask ourselves, Have we finished the work which God gave us to do, the before-dinner work? Blessed are they who in this are Christ-like, that is, Christian, and have no pleasure in food that comes between them and some will of the Father. And the work which he had to do was the Father's work. This work embraced his whole life; here, especially, his ministry; but not merely his preaching and other official acts, but his living, every particular of his conduct. He was sent into the world to show men the mind and character and will of God, and the only way in which these could be fully shown was, by having in himself the very mind and character and will of the Father, so that when he was acting most spontaneously, still these were exhibited. And the Christian is in like manner sent into the world to do his Father's, his Saviour's work, and is thoroughly furnished for it, Christ being made unto him wisdom, righteousness, sanctification and redemption.

They were fishers. (Matt. iv. 18). Simon and Andrew, John and James, these four first summoned to be constantly attendant upon his ministry, and the beginning of the apostolic band, were Galilean fishermen. How much depended upon this inauguration of the work of winning men. Here began, in action, Christ's rejection of the proposal of Satan to fall down and worship him. The highest wisdom of this world was affronted by this procedure of the Messiah. The whole world waiting for him, the religious rulers, the magnates of the land, on the tiptoe of expectation for the Christ; of course he will be careful how he rushes upon the bosses of mighty prejudice and arms against himself, the aristocracy of learning, the wise, the influential, the eminent; surely he will not outrage their feelings by choosing for the foundation stones of his edifice, unlearned men, fishermen, Galilean fishermen. Let him choose the wise and learned and venerated, men of high station and influence, and this will offend none; men of low degree will have nothing to say against it. But let him begin with men that are looked down upon by the respectable and learned classes, let him lay the foundations of his edifice in mere fishermen of Galilee, and that will at once determine the character of the edifice. He will not even propitiate the people, for the people have no desire to be led by men like themselves, for whom they can feel no special respect. All the recognized laws by which the conduct of men is governed, require that Jesus should let these humble fishers pursue their calling in peace, and seek for the sublime work which he initiates, men of ability and influence. Who would not subscribe to these representations? This nineteenth century church of ours, what else would it commend but such a course? Do not the great majority of our works proceed upon this principle, and look to the gentry for the foundations and buttresses of every Christian edifice? As for these sons of Zebedee and their associates, they are busy with their nets; it is their calling; they are contented, are without ambition. If called away to exercise great public functions in the Messiah's kingdom, will not their heads be turned? Will it be possible to keep poor human nature from being inflated? How shall divine wisdom be put into them, and the balance of their minds be preserved? Is not society of God, and shall we set at naught his institutes?—Ah Satan, God of this world, thou reasonest well, thy arguments are excellent, from a worldly point of view. But Christ is from above; he is not of the earth, earthy. Get thee away and let the wisdom of God find its own appropriate path. Christ is in the world to pour contempt on that which men admire. The intellectual princes of the world, even of the religious world, stand between the world and God. If there was any thing in them that fitted them to bring a sinful world to God, it would not have been necessary for a Christ to come. The apostasy is just in this, the substitution of man's wisdom for that of God; and the higher the development of man's wisdom, the more is man confirmed in his self-

idolatry, and the greater the barrier between him and God. This argument is fully elaborated in the first chapter of I Corinthians. The wisdom of the wise is not merely a snare to themselves, but to others, who look up to them as on a vantage ground, having a more extensive outlook than they enjoy, and accordingly defer to the judgments which they pronounce. No, the Son of God has other work to do in this world than to glorify man; rather is he here to pour contempt on all that man is glorying in, that man may know himself inglorious even in his best estate. He will therefore choose unlearned and unhonored men, fishermen and others of low degree, and he will furnish them with wisdom and strength and righteousness from heaven, and fit them to be fishers of men. By men of nought, he will bring to nought the lordly systems of the world, the philosophies and religions in which men make their boast, and, in a measure, turn the world upside down, levelling the lofty and elevating the mean, that no flesh should glory in His presence.

When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, oh Lord. (Luke ix. 8.) These fishermen had been for some months disciples of Jesus; they had spent some time in attendance upon his ministry, though without any thought, probably, of abandoning their craft; they had returned to it at length. As often as they met they would speak of the strange teaching of Christ and of all that was wonderful about him. We may suppose that Peter, imperfectly enlightened as to Christ's nature, would give his opinions freely regarding this and that in the strange teaching, finding this very good and that inexplicable, and something else rather extravagant, and would indulge himself in various speculations as to what it all meant and what was to be the issue of it, and would wonder why Jesus did not succeed better in winning the Nicodemuses of Jerusalem to his side. At the same time the strange truths which Christ had uttered, would be making powerful assaults upon his conscience, and he would find himself checked in a multitude of things that formerly seemed to him as innocent as to breathe. But his nature was not one that was easily turned aside from its wonted course, and he would just go forward tramping under his heavy shoes the delicate spiritual precepts that had fallen from the lips of Jesus. Still, the conscience would not be quieted, and he could not go about his fishing with the same free mind as before. But Jesus follows him and his associates even into the very midst of their business, and, by a mere word, works such a miracle as they were specially fitted to appreciate. Peter was made to feel, as he had never before felt, the majesty and divinity of Christ. He found himself in the presence of One who seemed to be the very incarnation of God; any way, One immeasurably above mere humanity. To see the glory of God thus shining in the face of Jesus, was to become painfully conscious of his own sinfulness. Conscience burst its bonds and started up like a released giant; his righteousness vanished into thin air; there was only within him the low and rising thunder of self-condemnation. With the sins of his former days he saw (in the twinkling of an eye) the great sin of having listened to Jesus without yielding thorough submission to his words; he felt that he had forfeited all title to be reckoned among the followers of the Messiah; so, falling at his feet, he cries, Depart from me, oh Lord, for I am a sinful man. Ah, Peter, thou hast little understood the mission of the Son of God. Thou must learn to say, Depart not from me, oh Lord, for I am a sinful man.

Epitome of News.

SATURDAY, JANUARY 22, 1870.

—Our contemporaries have a report of the Rev. Mr. Primo's address. On one point their memory has failed them. They represent him as saying that it is a common thing with Americans to speak of England as 'home'; whereas such a way of speaking is unknown among them. Dr. Prime said that they spoke of England as the mother country.

—The *Bombay Gazette* contains a report (translation) of a lecture by Father Hyacinthe, in New York, in aid of the funds of the French Benevolent Society. We give the conclusion of it:

"I open the Bible, and read in it that God made man out of dust, and placed him in a beautiful

garden, which, by material toil, he was to care for and cultivate. Then he led before him the animals—(that inferior race which is intended to supply slaves to man)—man, then the work of God, was the king, the owner, the manager of the universe. The part we have to act now is unchanged. We have to continue in these ages the work of Adam. Instead of a small part of Asia Minor, we have a whole planet. God has given us steam and electricity, and distance is annihilated. This globe, I say, is our Eden, and by our labours on it we gain heaven and earth. (Applause.) After the first man came family and society. Adam was alone, and God thought it not good that he should be alone, for He knew what Adam only felt he lacked. 'Let there be light,' God said, 'and light was made, and He beheld it and said it was good.' He created stars, animals, and plants, and saw that all were very good. But when He made what He adjudged His master-piece, and the edifice was crowned by man, he perceived His work was incomplete. So God made Adam a companion, and saved him from egotism. This was the organization of the family perfected. In modern society celibacy exists for the sake of God; but this exception, if you make it a rule, is against God and against nature. Celibacy is cowardice if it does not glorify marriage. The Apostles have said marriage is honourable, marriage is spotless before God and men. The great object in view is the reconciliation of heaven and earth and of the present life with the future, and to secure union on earth. Union in the city, in the nation, and in humanity was the thought of Jesus Christ, who first proclaimed that which the prophets but dimly saw and the Jews never did see. The centuries that will realize this great union of nations have begun. The labour has commenced. Steam and electricity remove all obstacles. Agassiz says the American Continent was the first created; it will be the last in the fulfilment of the designs of the Creator. A cosmopolitan land—cosmopolitan in the intentions of its founders, in the bloody struggle of its defenders—God has had in store for you who people it, the accomplishment of admirable results. Northward are the Esquimaux; southward is Africa. You summon from walled China the unmoving people to dwell amid the moving nation, the stationary to mingle with the progressive; all impelled by the breath of you, the great humanitarian people. (Great applause.) The foundation of your people is the Bible, the book that speaks of God, the living words of Jesus Christ. In an admirable manifesto from your President, there shines through his words the Christian faith. A belief in Jesus is at the root of this nation. May Jesus Christ protect your country and develop old Europe preparing, amid strife, unity, and religious and material prosperity. And when I return, I shall tell Europe that I have found here liberty associated with Christianity, and have been among a people who do not think that to be free they must be parted from God. (Great applause.)"

—The Rev. Henry Ward Beecher has been called to account for the marriage of Richardson to Mrs. McFarland. The *Globe* thus reports his defence: "He did not know that Richardson had acted as a serpent. He had never seen Richardson until the night of the marriage; he acted purely in a 'magisterial' capacity; once a couple had come to his house to be married, and he was about to unite them in the marriage bonds, when a police officer came in and told him that he was about to marry the young lady to a notorious offender, and thought it was probable that she had been beguiled from her home in Philadelphia; the officer thought she ought to be made aware of the fact; Mr. Beecher told her what the officer had said, and she replied, 'Well, I guess I know what I want.' Mr. Beecher said he supposed she did, and therefore he married them. He had looked through the civil code of the state, and he had been unable to discover any definition of the duties of a minister in relation to marriage; he thought he had a heart like his great Master, and feeling like that, he had not felt guilty in what he had done. Such is the purport of this astounding justification of an extraordinary act."

—H. M. S. *Star* has left for the Nicobar Islands; she afterwards goes home. H. M. S. *Daphne* is to go home via the Suez Canal.

—*Deccan Herald*: "The Bishop of Bombay, we hear, proposes to consecrate the new building recently erected at Lanowlee. The building was erected at the joint expense of the Railway Company and Government to serve the several purposes of a school-house, with accommodation for the school-master; a library and reading-

a hall for public lectures on all subjects; a suitable room for social evening parties; and a place which all denominations might make use of for religious purposes. Now, if the building is consecrated, it will be as good as thrown away for all these purposes. The Bishop would never allow it to be used for these purposes after consecration; if he did, the *Indian Church Review* would be down upon him, and call him a sacrilegious Bishop. The Railway Company had better take warning in time, and not allow their new building, erected for the use of the station, to be virtually shut up by consecration."

—The ex-nawab of Tonk is leaving this port for Suez in the *S. S. Brazilian*, on his way to Mecca.

—Berlin purposes to erect a monument to Hegel.

MONDAY, JANUARY 24.

—*Friend of India*: "In replies on the extension to Natives of the power to make Wills, we find the following revelation regarding the condition of many of the Roman Catholic Christians in Southern India. Bishop Charbonnaux objected in these terms to the extension of that power to his flock in Mysore and Coorg, and was upheld in the objection by Mr. Bowring and Mr. C. B. Saunders:

"The social state of the Native Catholics in the Deccan, east of the Ghauts, is completely different from that of their Catholic brethren of the western coast and northern India. These last have laws and customs of their own and are quite separated from their heathen neighbours, while on the contrary the four hundred thousand Catholics who are in the Deccan, east of the Ghauts, belonging mostly to the Tamil, Canarese, and Telugu nations, have never given up their nationality, and to this day remain civilly Hindus to all intents and purposes. They have kept up their caste rights, uses and practices, whatever does not disagree with the profession of their Christian faith. They follow the laws and customs of their countrymen in everything not contrary to religion; and consequently, in matters of inheritance, testament, successions, as well as in others, they have done so for more than two hundred years, and are resolved to do the same as long as their other countrymen. And the consequence is that they have everywhere conserved their social rank; they continue to mix with their countrymen; and the heathen at large have long admitted, that to be a Catholic is not necessarily to be an outcast, a Pariah, or a Feringhi, as in Bengal, where they are called black Portuguese. I have not here to discuss and justify this system; I merely state a fact. But farther on the worthy Bishop does justify the system thus:

"The tendency which the Government of India has shown of late, in different Acts of the Legislature, to sever the Native Christians from their countrymen, to set them apart as a distinct people, to assimilate them as much as possible to the European and Eurasian population, will certainly prove disastrous to the Christian religion, and prevent conversion to any extent, since hereafter to the Hindu the question will not be, is the Christian religion true?—but will be, shall I give up my people and caste and turn a Feringhi? But every one knows that an Hindu will sacrifice his king, his house, his wealth, and his life, but his caste—never. Government of course have nothing to do directly in the matter of the conversion of India, but they are bound, I think, not to add new obstacles and hindrances to the too many that already exist. Let the Native Christians follow their national customs as long as their countrymen will enjoy such freedom. They ask for no more but for no less."

"It must not be forgotten that there are Protestant churches in South India which still tolerate caste observances. But even the Lutherans and the Gospel Propagation Society's missionaries would not rest content with the sort of Christianity which charms Bishop Charbonnaux."

—A pundit from Guzarat is preaching against idolatry in Benares, with a great deal of energy. He takes his stand upon the Vedas.

—*Times*: "In the Homily delivered by the Pope at the opening of the Œcumenical Council, His Holiness was reported to have said that 'the Church was stronger than Heaven itself.' The Holy Father did really say that the Church was stronger than Heaven itself; but he grounded his saying, first on the authority of St. John Chrysostom, then on that verse of Holy Writ, 'Heaven and earth shall pass away, but my words shall not pass away.' He somewhat quibbled between Heaven as implying the Maker of

all things and Heaven as part of the things made, and simply meant that the Church was stronger than the physical world—a superiority which, in a general sense, may be claimed by all mind over all matter. Of course, we were aware that the Pope can quote Scripture; but, after asserting that the truth of certain words was endowed with endless vitality, he asked what were the words which were thus pronounced to be imperishable, and those words, in his opinion, were—'Thou art Peter, and upon this rock I will build my Church.' Perhaps we may be permitted to inquire, in our turn, why those words in particular? We understand that the same eternally enduring character should have been imprinted on all the words proceeding from the same lips, and should also apply, therefore, to that other line—'My Kingdom is not of this world'—a text not easily reconciled with the Zouave bayonets, the throne borne on human shoulders, the peacock feathers, theesingers who have long ceased to be a reproach to the Opera, with all the gewgaws which have made of the Church such a kingdom as this world would not longer put up with anywhere else. The progress of the Papacy has kept pace with the wishes of the old woman in the German story-book, whose aspirations rose with every step attained in the scale of promotion, and who, after being Duchess, Princess, and Queen Consort, and urging her husband to make himself Pope, wished to raise him to be the Almighty, when both herself and the man were hurled back into their fisherman's hut. What was originally the Bishop of Rome grew into a Bishop of Bishops, and into a Vicar of Christ; but in his own estimation, and in that of his most zealous worshippers, the Pope is more than that. He himself wishes to be held the 'sole depositary of the words of eternal truth,' and the Ultramontane papers devoted to him blasphemously describe him as 'the Son of God,' adding that 'when the Pope thinks, it is God who thinks in him.' And, further—'The Church of God,' they say, 'is made in the semblance of the Holy Trinity. As the Father begot the Son, and from Father and Son proceeds the Holy Ghost, so the Pope begets the Bishops, and from the Pope and the Bishops proceeds the Holy Ghost.'"

—The *Morning Herald* has ceased to appear.

—It is said that henceforward, the French colonies will have the privilege of sending representatives to the Corps Legislatif in France.

—The 7th and 19th Hussars, the 77th Regiment, the 95th Foot, and 7th Royal Fusiliers are all ordered home, says the *Bombay Gazette*.

—H. E. the Governor arrived on Saturday morning.

—*Overland Mail*, Dec. 31: "Lengthy papers regarding the *Alabama* claims have been published, which considerably narrow the points at issue.

—A Papal Bull on excommunication has been issued, and is said to have caused the greatest commotion among the members of the Œcumenical Council.—A telegram by the Atlantic Cable announces that a new treaty between the English and Chinese Governments has been signed.—Colonists in Australia repudiate sympathy with the meetings of Colonial Delegates in London.—The Mont Cenis Railway is blocked up by snow.—An earthquake has entirely destroyed the town of Santa Maura.—The President of the United States proposes a treaty by which ocean cables may be preserved in war, and from Government espionage.—Traupmann, the Paris murderer, has been found guilty and condemned to death.—Large military reductions in Italy are in contemplation.—A calamitous accident occurred at the door of the Bristol Theatre on Boxing-night. Eighteen persons were trampled to death.—There have been heavy snow-storms throughout the country and a great number of ice accidents.—Six persons perished in a fire in London on Christmas-day.—Among the deaths recorded this week are:—Lord Crofton; Lord Torphichen; Bishop of Manchester; Admiral Sir W. O. Pell; Lieut.-Col. A. B. Church, Bombay Staff Corps; Lieut.-Col. H. Power, Madras Retired List; Lieut.-Col. R. B. T. Boyd; Capt. W. Wade, late 1st Bombay Fus.; Capt. W. Hume, half-pay, 100th foot; Lieut. C. S. Whitmore, 58th Regt.; Mr. Secretary Stanton, and Mr. T. Creswick, R. A.

—Mr. Limjee Nowrojee Banajee, recently called to the English bar, has arrived in Bombay.

—*Bombay Catholic Examiner*: "Prince Pierre Napoleon, whose rash act has thus brought the empire into a very critical position, is a first cousin of the present Emperor, being the third son of Lucien, brother of the first Emperor. He

was born in 1815. His antecedents show that he has had a large practice in killing people, and we are inclined to hope that he may not have it in his power to try his hand at it again. His early training as a soldier was under his uncle Joseph in America, in 1832. In 1836 he was at Rome, where he got into trouble, and was ordered to leave the Papal States. But before obeying, he showed the devil within him by killing the leader of the party of police and wounded two others. He was then imprisoned in Castle St. Angelo, and on being released, went in succession to America, England, and Corfu. From Corfu he visited Albania, where he got into such a quarrel with the Palikares, that the English Government had to prevail on him to clear out from Greece and Italy altogether. In 1849 the amiable gentleman fought a duel with a journalist of the extreme right, and received the compliments of the Assembly for his gallant deed. After the famous Dec. 2 he retired into private life and has seldom entered the Tuileries. When not hunting in Corsica, he lived quietly at Anteuil. He is now living more quietly in the Mazas prison."

—The *Madras Standard* learns that every preparation is being made for the extension of the Great Southern of India Railway to Tuticorin.

—A second Lecture on the Marathi country, tribes and castes will be delivered by the Rev. Dr. Wilson, Tuesday, Feb. 1. 8 p. m., in the Town Hall, in connection with the Mechanics' Institution.

—*Pioneer*: "It is expected that the section of the Punjab Railway between Jullundur and Phillour will be open for traffic on the 1st February. Passengers and goods can then be booked right through from Calcutta to Lahore."

TUESDAY, JANUARY 25.

—The Hon. A. D. Sassoon has been paying a visit to Madras. He gave Rs. 10,000 to the different charities of that place.

—*Bombay Gazette*: "We regret to have to announce the death of the Dowager Lady Awabae, widow of the late Sir Jamesjee Jeejeebhoy, Baronet. She died early yesterday morning at her mansion-house in the Fort. Lady Awabae was born in the year 1792, and consequently in the seventy-eighth year of her age at her death. She was the daughter of the late Franjee Nusserwanjee Bottlewalla, under whose auspices the late Sir Jamesjee traded and thrived so well. By her marriage with the first Parsee Baronet she had several children, of whom four at present survive her. During her life-time she spent enormous sums of money in establishing charitable institutions, most of which bear her name."

—The *Spectator* thinks that Prim is about to terminate the interregnum in Spain by a *coup d'etat* in favor of himself.

—The same: "At Bristol fourteen persons, mostly young lads and girls, were trampled to death on Boxing-Night, in a rush to enter the pit door of the theatre, to see the new pantomime. Two policemen who attempted to keep the crowd back were attacked by the roughs and nearly trampled to death themselves, and the crowd sprang over the bodies, apparently without a thought of human life. The pantomime proceeded, apparently at the suggestion of the police, who feared another panic, but there seems to have been few inquiries from the rear ranks of the crowd."

—The Commissioner of Agriculture in the United States reports that the agriculture of the South is rapidly reviving. The cotton produced in 1868 reached 2,380,000 bales, and that of next year is expected to reach 2,700,000 bales, of which 40 per cent. at least will be manufactured within the Union. Eighty-six mills are already at work in the South, alone, all earning large dividends. The 'sugar interest is rapidly attaining its former proportions,' and fruit culture acquiring a prominence it never before enjoyed, vineyards of hundreds and orchards of thousands of acres having been planted, besides great orange groves."

—A contemporary notes that no less than four of the comparatively small assemblage of Native Princes most prominent in the receptions given to H. R. H. the Duke of Edinburgh, are childless—Scindiah, Jeyapore, Rewah, and Benares.

—*Times of India*: "The Spanish steam frigate *Berenguela*, 2,400 tons, Captain Alexandro Avias Salgado, arrived in Bombay harbour yesterday from Spain, via the Suez Canal. She is bound for the Philippine Islands with one hundred prisoners who have been sent into exile on account of being concerned in the political disturbances of which Spain has of late been the theatre. She draws 21 feet."

"We hear from Yeola—a centre of traffic near the Munmar station on the G. I. P. Railway—that Mr. Ragonath Rao Vittal Vinchoorkur, C. S. I., has offered, through Mr. C. R. Ovens, the Acting Collector of Nassick, to lend the Municipality of Yeola the sum of Rs. 30,000 at a nominal rate of interest, give a donation himself of Rs. 10,000, and raise a like sum from the towns-people, for the purpose of providing the town with an abundant and pure supply of water."

—*New York Observer*: "A station-master in England, of Ritualistic persuasion, wishes to put up crosses and emblems of the crucifixion at the railway stations, as far better moral lessons of religion than Bibles or Tracts. This is the progress of Romanism in that country. And the *Church Herald* says, that the Rev. Richard F. Clarke, M. A., Fellow and Tutor of St. John's College, and the Rev. William Henry Bliss, B. C. L., Magdalen College, Vicar of North Hinksey, Oxford, have recently retired from the English Church, and joined the Roman communion. So they go. They do less harm after they go than while they stay. They are ferrymen of the Tiber; and when they have taken over to Rome all they can get, they remain in the city."

"Since the accession of Dr. McCosh to the Presidency of Princeton College, more than \$400,000 have been contributed to its funds. The money has been employed in putting up buildings, or invested for the benefit of the College."

"The Open Communion sentiment in the American Baptist church does not slumber. Many agree with Baptist Noel and other English Baptists in thinking that to exclude those 'who are not immersed as believers,' but 'who manifest obedience to the Lord's commands,' from the Lord's table, is an offence to Him."

"A correspondent of the *Watchman and Reflector*, whom the editor endorses as a 'good Baptist, who has seen long and honorable service as a pastor,' begs his brethren 'not to ignore the fact that the number is constantly increasing in the ranks of our clergy and the laity of those who believe in toleration, who long to see a closer union of all Christians, and who because they can find no injunction to the contrary either in the law or spirit of Christ, believe that there is no more fitting place to show forth this union than at the sacred table where they together may commemorate the great love of their common Lord.'"

WEDNESDAY, JANUARY 26.

—The news as to the return of Lord Napier of Magdala to India as Commander-in-Chief, is confirmed by the Calcutta journal. Sir William Mansfield is to be allowed to lay down command at his own urgent desire.

—*Times of India*: "According to previously formed determination, Prince Oomduth-ood-Dowlah Bahadoor, son of His Highness the Prince of Aroot, proceeded by last P. and O. steamer from Madras, en route for Mecca. The departure of the young Prince seems to have stirred Madras to its very depths; Mahomedan, Hindoo and European could hardly have made a greater fuss over the young man on seeing him step into his boat on the beach had he been setting out to engage in mortal fight for the Crescent, instead of merely proceeding on a peaceful pilgrimage to the birth-place of the Prophet."

—*Poona Observer*: "Dorabjee Pestonjee, Esq., (of Poona), Government general contractor, has offered the munificent sum of £10,000 to establish a charitable dispensary in the cantonment of Mhow, which is greatly needed there."

—One of the Sreerungum Pagoda elephants at Trichinopoly became mad, seized his driver, flung him against the wall, and crushed him to death with his feet. The animal was eventually secured.

—*Indian Daily News*: "The spread of education amongst the women of this country will necessarily result in a demand for books. And in fact, we believe there is a rising demand for them, but difficulty is sometimes experienced in obtaining or knowing where to obtain them. The Rev. J. Long has endeavoured to meet this want by the compilation of a catalogue of suitable books to the number of nearly one thousand, which are procurable at the School-Book Society's Depository."

—The *France* states that the cost of the fêtes at the opening of the Suez Canal was £1,320,000.

—At a meeting of the Royal Asiatic Society, December 21st, a paper on the Koords and Armenians was read by Major Millingen, F. R. G. S., late of the Ottoman Army. Before reading the paper, he made some verbal remarks on the geography of the district, and showed that a part of the high plateau of Armenia corresponded strikingly

with the descriptions of Eden given in the biblical record. In his paper the Major adduced reasons for establishing the identity of the modern Koords with the ancient Karduks mentioned by Xenophon. The language spoken in Koordistan was said to be entirely different from either Persian or Turkish, and to be divided into numerous dialects.

THURSDAY, JANUARY 27.

—*Times of India*: "The S. S. *Chiltern*, Capt. Wm. Edington, arrived in Bombay yesterday afternoon, having on a board a portion of the submarine telegraph cable which is to connect Bombay with Suez. She sailed from Table Bay in company with the *Great Eastern* at 6 o'clock on the evening of the 30th December, and parted company with the 'big ship' off Algoa Bay at 5.30 p.m. on the 3rd January."

—A course of three lectures in Gujarati, on "The Sun and the recent Solar discoveries," illustrated with explanatory drawings, will be delivered by Jahangeer Burjooee Vacha, Esq., at the Framjee Cowasjee Institute, Esplanade, on the following dates:—1st Lecture on Tuesday 1st February, 2nd on 8th February, 3rd on 15th February.

—Commissioner Forbes calculates that Bombay will export more than two millions of bales of cotton in the current year!

—The *Devastation and Thunderer*, new turret-ships for the British Navy, carry twelve inches of solid outer plating.

—The *Indian Economist* has an account of the Cotton Mills of Western India. There are nine in Bombay and three in Guzerat. In the whole there are 319,394 spindles and 4,199 looms, employing 8,170 hands and using 62,000 bales of cotton annually.

—The *Indian Church Review* has a long leader on "The Position of the Font," closing with a very strong denunciation of 'the traitors' in the Church, 'her greatest enemies,' namely, those who would have the font near the altar rails, instead of at the door!

—Here is an extract from an article in the same pointing out the wonderful progress made in the last decade:

"1865 was the year when the Ritualists attained full strength. It was owing to a speech in the House of Lords by Bishop Tait, then of London. But he meant it otherwise. The same speech too, in which he pledged to bring in a bill by which the Civil power should deal with the ornaments and rubric, set many earnest clergymen athinking of the possible duty of withdrawing from their livings rather than in such a matter obey a mere State-made law. If unhappily it be necessary ever to renounce the (still continued) Establishment for the sake of the faith, the historians of such a Free Church ought properly to date its first great impulse from the year 1865."

"The minds of many were sad the next year, 1866, at the deaths of John Keble and Dr. Neale: the latter in the prime of life. But he had lived many years, and will live. He seemed to be the chosen instrument under God of giving to the newly-awakened sisterhood life, strength, and stability. Dr. Pusey's 'Eirenicon' had been published the year before; this year Mr. Orby Shipley commenced the series of essays called 'The Church and the World,' which have proved so great a success."

"1867 will long be a most memorable year. It saw the crowning of a work of fourteen years, in the Pan-Anglican Conference, which will, perhaps, be hereafter known as the Lambeth Council."

FRIDAY, JANUARY 28.

—The *Havering*, Greenock to Bombay, with coals, was burnt at sea November 30th; the crew were nine days in the boats; one boat is reported missing. The *Oriza*, coal-laden, sailed in company and was also burnt about the same time. Will these catastrophes be reduced in number when the Suez Canal route is followed?

—Deaths last week, 361.

—Mr. Wilson brought horses from Australia and nine Europeans in charge of them, whom he dismissed here without paying them their wages, so they say. Failing to get redress in court, they fell upon him and have now to answer his charge of assault. It is high time this debarcation of needy Australians in India should be put a stop to.

—A London telegram of January 14 announces the foundering of the ship *Cossipore*, bound for Calcutta. The Captain and twenty of the crew were drowned.

—The old Bank of Bombay has failed in its suits instituted against the Oriental and the Asiatic Banking Corporations, for about two lacs each.

OUR THREE WEAK POINTS.

DISENDOWMENT OF THE TEMPLES.

There are three particulars in our Government of this country, to which, in the judgment of most Christian men, grave exception is to be taken. The first of these is the manufacture of Opium by the State; the second our Abkaree, or liquor license system; and the third the support which the State continues to give to the idol temples of the country. While the opinion of the Christian Church remains what it is upon these subjects, it is desirable, we think, that the purely secular journals of the country should at intervals remind Her Majesty's Government of their existence, and of the fact that while much diversity of opinion exists as to the right method of their solution, few well-informed persons regard the present position of the State towards any of them as satisfactory. That Her Majesty's Government should be directly engaged in the manufacture and sale of so pernicious a luxury as Opium, and should have an immense capital and a vast body of employes engaged therein, is *prima facie* a scandal; a scandal which, we suppose, every one would be glad to see terminated, and towards which, if the Government were wise, it would steadily direct its policy. The manufacture of Opium by the State is defended on the ground of the greater profit which we are supposed to reap thereby, than we could possibly do from a system of excise. The engagement of Government however therein, is a manifest departure from its proper functions, so patent an offence in morals, and, we add, so doubtfully superior in a fiscal point of view to the excise system, that it ought long since to have been abandoned in difference to public opinion upon the subject. The manufacture of Opium by the Christian Government of India is a scandal that ought to be brought to an end.

Our Abkaree system it is alleged, is converting a nation of sober men into a community of drunkards. We are not going to discuss this question here, but think it desirable to bring it distinctly forward in association with that of the manufacture of Opium, and our connection with the idol temples of the country. It is to this last subject that we purpose to invite the special attention of our readers. Its difficulties are very great, but ought not to be allowed to hinder our carefully examining the subject, with a view to forming a definite opinion as to what Her Majesty's Government rightly may, and may not do in the matter. There is the broad fact to begin with, that the idol temples of India, with their nameless abominations and demoralizing influences, are in numberless instances more or less directly dependent upon the State for their support. The scandal has its climax in the Western Presidency, where the grants of land made by our Mahratta predecessors for the support of these temples, are so large as to form a heavy annual charge upon the revenue. The money part of the question, however, is of minor importance. It is these shrines, with their priesthood, their dancing girls, and their devotees, which are the mainstay of that deadly system of so-called religion, the overthrow of which is the very first condition of the regeneration of the people. For many years past, the *Bombay Guardian*, which is the missionary organ of the Western Presidency, has sought with much earnestness to keep the conscience of Christian men awake to the subject, by familiarizing the public mind with the real nature of the temple services and their effects upon the people. The *Guardian* would have the State resumed the endowments which the temples enjoy; but while we have full sympathy with its motives and desires, we are unable to recommend the course which it advocates. There are two objections to that course of very great weight. In the first place, these grants were specifically guaranteed to the temples by the British Government, in the course of its contest for supremacy with the Peishwa. Mountstuart Elphinstone's proclamation of 10th February 1818, which was one of the main instruments of the Peishwa's overthrow, distinctly promised that all such grants would be "protected" by the British Government, and it would, we fear, be difficult to resume them now, without unsettling the faith of the people in professions. Within the last few years,

over, these grants have had a permanent character mischievously stamped upon them by the authors of the notorious Inam Act (Act XI of 1852) which, while setting up a great machinery for the confiscation of all private freeholds in land, perversely put the stamp of perpetuity upon a description of corporate property which inevitably must, sooner or later, be devoted to other than idolatrous uses. There is the final consideration, that any attempt to confiscate these temple properties would not improbably lead to a rebellion.

For ourselves, we confess that we look, not without hope, to the people themselves, to do this work; and our chief object in this article is to make an appeal to the Native press upon the subject. We would point out to our contemporaries that if God, in His providence, has begun the great work of the regeneration of their country, it is not for them to sit with folded hands, idly watching the movement of His grace, but to become "workers together with Him." They know as well as we, that the idol temples of India are the mainstay and stronghold of the superstitions that debase and enslave their country, and the existence of which makes its future dark and hopeless even to themselves. We point out to them, "that the age of endowments" is past and gone; that Italy and Spain, the most backward of Christian nations, are shaking off the fetters that have so long held them in the rear of Europe, and are entering upon the new life to which India, with its teeming millions, is simultaneously invited. It is to the Native press of India that we legitimately look to prepare the minds of their countrymen for this great revolution. They are not hampered by the difficulty of race as we are, in dealing with the question; and the effort and the honor are legitimately theirs. Let them weigh well our appeal, and prepare themselves for a conflict to which patriotism and their own enlightenment calls them. They will have the sympathy and help of all good men with them. Let them begin a steady movement for disendowment of the temples, and the diversion of their funds to educational uses.—*Indian Economist*, Jan. 10.

TELEGRAPHIC NEWS.

London, 15th.—The China Submarine Telegraph Company has been formed to lay a line to China and Japan via Russia.—Latest advices state that the excitement in Paris is subsiding, but that a feeling of uneasiness prevails.—The Homeward Bombay mail of the 1st inst. reached Suez on the 14th inst.

17th.—The "Army and Navy Gazette" states that the intended reductions in the army will amount to 10,000 men.—Advices from Paris state that the prosecution of M. Rochefort is considered inopportune.—The Ministry have, however, decided to make it a Cabinet question.—M. Ollivier has explained the policy of his Ministry towards the State. The Chamber has since passed a vote of confidence in him.—Three hundred Bishops have refused to sign the petition declaring the opportuneness of defining the dogma of infallibility.—The Bombay mail of the 25th ult. was delivered in London on the 16th inst.

18th.—Latest advices from Paris state that the Corps Legislatif have sanctioned the prosecution of M. Rochefort by 226 votes against 34. Respecting the motion of the Left Chamber which while expressing confidence in the Ministry, deems the prosecution inexpedient, M. Ollivier declared that the refusal to sanction the prosecution would render impossible the task which he had voluntarily undertaken. He desired indeed the absolute liberty of the Press, but would not appeal to revolution to obtain that object.—M. Rochefort declined to defend himself. He said the people would regard the prosecution as an intention to remove an obnoxious Deputy at any price.—Numerous assemblies of people have taken place at the corners of streets of Paris, uttering seditious cries, but no disturbance has taken place.—[The above message was received in a mutilated condition].—The transport *Malabar* has arrived at Suez.—The steamship *Nubia* with the outward Indian mails left Suez for Bombay on the 16th instant, at 12 noon, (6 hours before contract time).

19th.—The murderer, Tropmann, was executed this morning.—M. Ollivier is about to introduce a Bill for the trial of Press offenders by a jury.—Perfect tranquillity prevails now in Paris.

New York, 16th.—Congress have admitted the State of Virginia to the House of Representatives.—The State of Ohio, Kansas and Minnesota have ratified the Suffrage amendment.

Miscellany.

—Report of the U. P. Mission in Rajpootana; Nusseerabad:

"Since the beginning of the famine, a large number of orphan children, and children deserted by parents, have from time to time been thrown upon our hands. Up to the present date no fewer than 122 have been received, including children of all ages from 13 or 14 years, to infants of a few months. They have also represented numerous localities, and a great variety of castes. Considerably more than half of the entire number belong to the district of Ajmere. After it, Jeypore and Kishengurh have sent the largest numbers. The castes most largely represented are the Balaiss (weavers) and Bhills, but there are children from no fewer than 20 different castes, some of which it is said in many villages have become almost quite extinct. In the absence of a Government Tehsil, where these children could be received and temporarily cared for, as has been the case elsewhere, children required to be received at all stages of emaciation and disease. The result has been, that in spite of all that we could do in the way of feeding, clothing and nursing the weakly, a large number of them have been carried off. The mortality began in September, and of the children who came crowding in during that month, a distressingly large proportion came only to die. During September and October no fewer than 29 were removed, and these almost without exception by a form of diarrhoea, induced by eating unwholesome grasses, &c., in the absence of nutritious food.

"As many as 14 others have been restored to parents or have voluntarily left us, probably on account of near relatives being still alive. It is still uncertain what Government may resolve to do with those who remain, but in the meantime, all who can are receiving the elements of a religious and secular education, in addition to being taught in a variety of ways by manual labour, how they may honestly help themselves."

"Mr. William Martin says:—"The means I have employed in the treatment of these diseases, but specially of cholera, have been so abundantly blessed for the preservation of life, that it may not be uninteresting to the readers of the report to have a more particular account of a few cases. It was early in June, in the village of Shokla, that the first case was brought to my notice. Dew Bukhs, a strong young man of the Gujar caste, a Bhopa (priest) possessing a little temple, had on the previous night gone into Nusseerabad, a distance of ten miles, and returning in the morning somewhat exhausted, had gone to his house to rest. Hardly had he been there an hour, when a messenger came to inform me that he had been seized with vomiting, purging, and terrible cramps. Taking with me chlorodyne, mustard and brandy, I hastened to see him, and at once applied a large mustard blister to the pit of his stomach, set four men to rub him with brandy and mustard, and prepared a dose of chlorodyne with brandy and water. This last he at first refused to take, on the ground that it was liquid medicine, but by the exercise of a little vigorous kindness he was made to yield. I tried to conceal the fact that cholera had appeared in the village, but the alarm was soon spread among the people by some who knew the symptoms. In a very short time, however, the patient obtained relief, and recovered so rapidly, that in a few days he was again at work."

"By reference to my journal I find that of twenty-three cases, which I treated personally in the village of Shokla, there were only three deaths, including that of the old Jat above-mentioned, who fell from a settee three feet high, and that of a Gujar, who died a fortnight after he had begun to recover."

"I have no hesitation in expressing the strongest confidence in chlorodyne in the case of choleraic diarrhoea, but at the same time I have found it comparatively ineffective in the treatment of that diarrhoea so prevalent among the people just now, the consequence of want and eating of grasses and other indigestible and non-nutritious food,—for which ipecacuanha is much more effectual so far as I have tested."

—Ajmere: "Results.—In looking at the past year's evangelistic labors, while on the one hand we cannot point to much fruit, yet we can thank God that they have not been altogether barren. Several of the famine workers have from time to time declared their desire to be received as inquirers. Some of these, on finding that their profession was followed neither by increase of pay nor by diminution of work, relapsed into their former state. One or two still continue about us, but until the return of plenty shall have removed the temptation to a mere outward profession, they cannot be received as regular inquirers. But the majority of this class went off to their homes before they had made much progress in knowledge. They are now in far-off parts of Rajpootana, where it may never be our lot to proclaim in person the Word of God, but we may trust that the seeds of truth that have thus been wafted thither will not be altogether lost, and that the messages that have been sent us from one and another there are proofs that the senders cherish the remembrance of the Christian charity by which they have been supported, and of the Christian truth which they have been taught, which may yet bring forth a plentiful harvest. Several others have been coming as inquirers, who can hardly be considered as having been brought to us by the famine, but only two have given such satisfaction as to be received into the church."

—Tudgarh: "Reference was made in last year's report to the Rajee of Sarun, the Chief of the Rawats in Southern Malwara, who has long been a most earnest and consistent inquirer. His case is in several respects most interesting and cheering. It is specially note-worthy on this account, that he derived his first impression of the truth from reading the Word of God. A Dholee, or one of the drummer caste belonging to the village of Sarun, had gone on a pilgrimage to Dwarka; while there, he received from the hands of some missionary or colporteur a copy of Matthew's Gospel in Hindes, which he brought back with him to his own village. Ignorant himself of what the precious volume contained, he gave it to the Rajee to read. Under the divine blessing, it shed the first dawning of light into his darkened mind, and as it became one thus enlightened, he has all along retained his love for the sacred volume, which is almost his constant companion. When he first came for instruction, he was, and had for many years previously been, a great opium-eater. The sin of the vile habit, and its inconsistency in one who sought to embrace Christianity, were pointed out to him, and he at once declared his resolution to abandon it. This resolution he faithfully kept, and thus gave, among many others, one good proof of the earnestness and sincerity of his profession. He has a wife and family of four children, has also a large circle of near relatives, is from his social position a man of note in the district, and had nothing to gain, but every thing to lose in a worldly point of view, by embracing Christianity. Still he has never wavered in his profession, and is never ashamed to shew his colours. It was a matter of great joy and satisfaction to us to administer, as we have done, the rite of Christian baptism to one who had for a long period given, as far as man could judge, good evidence of his faith in Christ, and of a heart renewed by His Holy Spirit. Another adult member has thus been added to our Native Church, and this, together with two children born of Christian parents, is the only accession that we have had during the past year."

—MURDER OF MISSIONARIES NEAR TIENTSIN.—Writing from Tungeho, August 30, Mr. Chapin says: "Just now there has come the saddest intelligence from Tientsin. Mr. Williamson, of the London Society's Mission, and Mr. Hodge, of the Methodist Mission, were on their way to Shan-tung; their boat was attacked in the night by a gang of robbers; Mr. Hodge was badly beaten, and narrowly escaped with his life; and Mr. Williamson was, almost without doubt, murdered, as no traces of him can be found. About \$200 in silver, besides watches, clothing, and other valuables, were carried off. Mrs. Williamson left China only a few months ago for a visit home, in consequence of long-continued poor health. Our hearts bleed in sympathy with her, as well as for our own sake. We mourn in him a kind friend, and a loved fellow-worker in the service of the Lord.

Whether this sad event will have any influence in retarding our opening new station in the interior I cannot say, though I see not why it should. It was not owing to any disturbed state

of the country, for there were no rebels within several hundred miles. It might have taken place almost anywhere. My own impression is, that missionaries in the interior of China will be safer than in the interior of Turkey. If we wait till all danger ceases before we press onward, we may as well wait for the end of all things."

Mr. Goodrich, of Peking, arrived at Tientsin August 26, designing to go from there at once, on a missionary tour. The next day he wrote to friends at Peking: "I could not hire carts for to-day, but engaged them for to-morrow morning. So man proposes." Last evening Mr. Hodge came in, bruised, and Williamson is missing. They were going on a trip into the country by boat, got as far as Ching-hsien, one hundred li from here (right on our route), and were suddenly attacked in the night, about midnight, by robbers. Mr. Hodge escaped with bruises, but saw nothing of Mr. Williamson. The next day he had parties searching for him for several hours, without avail. It is feared that he has lost his life. Chinamen were sent out this morning to follow up the river and examine.

"We shall be obliged to give up our present journey in that direction. After such success in securing watches, gold, and silver, gun, pistol, etc., with their appetites for plunder whetted, it would be folly to go there now."—*Missionary Herald*.

—*Eusebius*, in the *New York Observer*, (Rev. Dr. Prime) thus describes a visit to the Yosemite Valley, California, (pronounced Yosemiteh):

"Among the wonders of the world must be reckoned the Yosemite Valley. It is not for the tourist alone to visit and admire, although one may travel the world over and not find elsewhere the sublime and the beautiful so remarkably represented, each by itself, or so perfectly blended. It is a study for the naturalist—unique in many of its most striking characteristics, and altogether without a parallel in grandeur so far as my knowledge of the world extends.

"The Valley may be briefly described as an immense cleft in the Sierra Nevada Mountains, varying from half a mile to a mile in width, some six or seven miles in length, with two branches at the head of the Valley, running two or three miles in opposite directions, the walls on both sides and throughout its whole extent being nearly perpendicular, and from three to six thousand feet in height. The river Merced, a large stream of the purest crystal water, flows through it, connecting it, in a sense, with the outer world, although its banks cannot be traversed so as to reach the world outside.

"After passing the night at Mr. Hutchings' more hospitable than magnificent mansion, we came out to take our first look by daylight at the Valley, its gigantic walls and lofty waterfalls. Directly in the front of the hotel the Yosemite Fall meets the eye, the water dropping gently over the brow of the opposite cliff, 1,500 feet, then striking the rock and flowing on in a cascade 620 feet farther, when it makes a final leap of 400 feet and is gathered up in the basin below. In the course of the morning we walked to the foot of the Fall, half a mile distant, and sat and listened to the story of the stream which had fallen from the dizzy height, and drank of the pure water as it flowed quietly away toward the Merced. The volume of water at this season of the year is not large, but no accumulation could add to the gracefulness of this highest of the Falls, which is sometimes altogether turned aside from the perpendicular by the wind swaying it to and fro, like a sheet of gauze, and occasionally is almost lost in mist in making the long descent in air.

"From the hotel, or its immediate vicinity, may also be seen several other points of interest. Almost overhanging it is Sentinel Rock, 3,043 feet high, on which a flag is still flying that was long ago fastened there by some adventurous youth; on the opposite side of the Valley and about a mile further up is the North Dome, a perfectly bald mountain of grey granite, the side presented to the Valley glistening in the sunlight as if it had been polished by hand. This is 3,563 feet above the Valley. A much finer view of it may be had from the trail leading to the Vernal Falls, from which point the Dome is as perfect as that of St. Peter's at Rome. Directly across one of the branches of the Valley is another rock of much greater height, being 4,737 feet above the Valley, the half Dome having the appearance of being cleft from another half, but without any corresponding portion to complement it. These mountains of rock have

been hewn into their present state with consummate skill, and are composed of the same adamantine granite which has left but few marks of the passage of time in anything like debris at their base. The absence of this, or its small amount, is one of the most striking characteristics of these immense rocky walls.

"After the ride of yesterday we were content to spend the greater part of the day in the quiet study of what could be seen from our quarters, but at 4 o'clock we mounted our horses for a ride down the Valley to El Capitan and the Fall of the Bridal Veil, about five miles distant. The afternoon was beautiful, the golden light of the descending sun was streaming up the Valley, gilding the mountain sides and rocky peaks, and when we reached the Fall lighting it up as for a Bridal. This is the most delicate of all the Falls, the line of water in its clear descent of 630 feet being woven by the wind into thin lace, and here, after fastening our horses, we took our seats upon the rocks and sat—and gazed—and talked of its wondrous beauty, until our guide reminded us that night was coming on and that we were expected back at the hotel. A little higher up the Valley are the Cathedral Rocks, the most varied group around the Valley, while just opposite stands the guardian, El Capitan, one mighty mass or shaft, rising up from the river's edge 3,300 feet, until its brow, as I have already mentioned, actually leans over its base.

"Another morning found us early in the saddle and on our way to Mirror Lake, which lies ever slumbering between the North and Half Dome. The reflection from its surface is not only perfect, but absolutely surprising. In Watkins' photographic gallery at San Francisco, (a place, by the way, which every one who goes to the Valley should visit,) are several views of this remarkable lake, and no one could distinguish in the photographs the reflection from the mountains themselves by any difference in the distinctness of the pictures, and the views above and below are equally extensive. The famed upright reflection, presenting the trees on one side of the mountain in their natural position, I satisfied myself and satisfied the rest of the party, was a mere delusion caused by the shape of the trees, and not any remarkable phenomenon. The grand feature in our visit to the lake was the sunrise above or rather below the brow of the Half Dome, 4,700 feet down in the depths of the water. We watched for it half an hour or more, at length the edge of the cliff as we saw it reflected almost directly beneath our feet, was touched with gold—in a moment more the brilliant edge of the sun fell below the cliff and all the glory of a sunrise in the mountains, inverted and beneath the waters of an apparently fathomless lake, burst upon us. The sun sailed down into the deep ether, instead of rising as it was wont. The effect was so singular and striking that I fear my description will give no idea of it as it appeared to our wondering eyes.

"The sun being now fairly up, or rather down in the lake, we remounted and galloped over the rough trail and up the other branch of the Valley to the Vernal and the Nevada Falls. These are both upon the same stream, which is one of the main branches of the Merced, and a stream of large volume. Access to the falls is not without difficulty, nor altogether without danger, owing to the rudeness of the pathway which lies along the rocky chasm. One lady in our company, though not of our own party, actually gave out and was left behind, while we pressed forward and were a thousand fold repaid for all our toil, and forgot all danger as we stood in the spray, first of the Vernal Fall, 400 feet in height and without a break. The rainbow which covered it like a promise was as perfect and brilliant as the sun itself; in some directions of the wind blowing the spray toward the spectator, it becomes a circular bow and sometimes a double circle. We ascended by the ladders to the top of this fall and looking down upon it from above, over a strong parapet of solid rock four or five feet in height, it looked like a falling-river of crystals.

PASSENGERS SAILED.

Per *Columbian*, 22nd:

For Southampton.—Mrs. C. Jones and child, Mr. Hugh, Mr. Munro, Mr. Ireland, Mr. B. Walker, Mr. and Mrs. Kelsey, and Mr. E. Dunckerly.

For Harwich.—Mr. Walters, Dr. Cunningham, Mr. Hulce, Captain C. C. Paul, and Mr. Tottenham.

For Malta.—Mr. and Miss Vassiliari.

Per *Krishna*, 24th:

Mrs. Adye, infant, and European female servant; Mr. and Mrs. Roberts, and two children; Captain and Mrs. Falconnet, three children, and European female servant; Mrs. Henry, and four children, and servant; Rev. Mr. and Mrs. Rudolph; Rev. C. V. Cahusac; Captain Beaumont, R. E.; Rev. Dr. and Mrs. Prime; Mrs. Parsons; Mr. Aliss, and Master Atterbury; Mr. Van Rensselaer; Mrs. Nicoll; Colonel Pellisser; Colonel Miles; Major Gore, Messrs Wade, Saddler, Riley, Dillon, Annesley, Sheehan, Ross Mackie, Yakintnes, Lieut. Shaw, Captain Rosser, Mr. Allan, Mr. Mather, and Captain Wood.

PASSENGERS ARRIVED.

Per *Magdala*, 22nd:

Dr. and Mrs. G. W. Leitner, Rev. John Traill, Rev. John Hendrie, Rev. W. Bonnar, Captain Locke, Captain Coburn, Mr. and Mrs. Allen, Mrs. Connell and three children, Messrs. C. Kendall, Gustave Spiess, John H. Tod, B. Edmonds, A. Fournier, and Linjee Nowrojee Bunnaje.

Per *Golconda*, 24th:

From Southampton.—Dr. Bazanjee.
From *Marseilles*.—Colonel Oliphert, Captain Reeves, Captain Fisher, Captain Maclean, Lieutenant and Mrs. Shipwilt, Rev. Mr. and Mrs. Shoultred, Mr. and Mrs. Thompson, Mrs. F. H. Mr. Maclean, Mr. Harrison, Mrs. Robb and child, Messrs. Cooper, Dudley, Woodroffe, McMichael, Scott, and Adam.
From *Suez*.—Mr. Arbuthnot.

DOMESTIC OCCURRENCES.

DEATHS.

SANDERSON.—Jan. 20th at Breach Candy, Charles Sanderson, Esq., Resident Engineer, G. I. P. Railway, Sholapore, aged 46 years.
GARRETT.—Jan. 18th, at Delhi, Mr. T. Garrett, late Post Master of Madras, aged 64 years.
GRAY.—Dec. 16th, at Brighton, of scarlet fever, Ophelia Mary Matilda, the beloved wife of Lieut-Colonel W. Gray, Bombay Staff Corps, aged 35 years.

Advertisements.

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